

It is by replacing negative thoughts with positive ones and by keeping the emotional mind concentrated on that which is elevated and correct that one makes progress. It would be wrong to pay too much attention to negativities, and disastrous to deny their existence, or ignore the need to overcome them.

The dangers get renewed all the time: the fire of probation burns little by little and slowly destroys ignorance. The healing process is seldom painless or limited to one person only. The challenge operates 24 hours a day, non-stop.

In human relations, affinity is serene; sincerity is calm; and the cult of pleasure brings about violence in various levels of consciousness. Seduction and hatred are the two sides of a counterfeit coin. While making life unstable, they tend to dominate civilizations that have no future.

Self-restraint in all things paves the way to the beginning of peace, and voluntary simplicity brings about an enduring contentment. Truthfulness is inseparable from good will. However, sincerity sees falsehood with severity. New forms of intelligence are emerging that easily destroy various social structures based on hypocrisy.

One of the correct ways to help such a transitional process is remembering that there is no power stronger than truth and acting accordingly, regardless of appearances. Citizens must deal with their individual challenges in the middle of a planetary change whose speed visibly accelerates. Many a power structure based on false assumptions is crumbling in our century. The process unfolds in local and global circles of karma, as well as on the psychological world. No one can remain away from it.

Social crisis is no excuse for a lack of self-discipline. In fact, collective difficulties make self-control and wisdom all the more necessary. As knowledge grows, challenges expand. After a long evolution, our mankind should know enough by now about right and wrong courses in life. A small number of well-informed citizens can make the difference as to the global karma.[1]

Through their timeless teachings, the great thinkers of all ages provide our humanity with the inner resources necessary to face any crisis in a positive and creative way. Responsible individuals have the proper levels of access to the common wisdom accumulated for thousands of years.

Calm vigilance is a helpful practice for these good-willing souls. Maimonides taught about “atoms of time” [2] and the Zen tradition speaks of “sudden enlightenment”. Teilhard de Chardin wrote about the same idea under the name of “Omega Point”: in special occasions, a very small amount of time can liberate an immense amount of energy. There are cornerstones in time and sharp turning points in Karma which change the whole scene of life in quicker ways than many people can even suspect.

NOTES:

[1] See in our associated websites the articles “The Essence of Human Future” and “Meditation on the Awakening of Mankind”.

[2] “The Guide for the Perplexed”, Maimonides, Dover Publications, Inc., New York, 414 pp., see pp. 120-122.

The Ideal of a World Federation



A gradual and harmonious federalism is an important idea to implement in Europe and around the world as long as there is balance and mutual respect.

The ideal of world federation dates to ancient Rome: emperor Marcus Aurelius organized a council of nations. Immanuel Kant proposed it in his famous 1795 essay “Perpetual Peace”.

Our *planetary community* is older than the present mankind. It embraces all forms of life and cannot be suffocated by bureaucratic structures governed by money worshipping souls. Real improvements in society must express the progress of human souls in the direction of altruism: ideologies are of scarce use. There is no need, for instance, to choose between “nationalism” and “globalism”. Common sense is better than narrow-mindedness.

Theosophists work for universal brotherhood and also have a deep love for their own countries. Helena Blavatsky loved her country, Russia, very much. The Masters of the Wisdom who more directly helped found the theosophical movement made it clear that they loved their native India dearly. It is correct to feel affection for one’s nation, for this altruistic sentiment, whenever it is combined with discernment, flows on the higher levels of consciousness.

Universal brotherhood and World federation are not meant to destroy countries. A planetary commonwealth must be built on the basis of a complete respect for all nations. World federalism has nothing to do with blind obedience to a “globalist” monetary ideology regulated by bankers.

Nationalism, which Helena Blavatsky praises in her book “The Key to Theosophy” [1], is a natural feeling. As any other emotion, it must be made noble and world-friendly. Despising nationalism is no good, especially when the contempt is stimulated by money-centered power structures situated far away from local communities.

A healthy individual has concentric circles of love for his family, his city, his country, for the continent where he usually lives, for other countries around the world and humanity as a whole. He also loves his planet and the entire Universe. All these concentric feelings are inseparable from each other.

Mutual respect leads to universal brotherhood. Good will and solidarity are two universal principles inspiring the theosophical movement. World federalism and regional initiatives like the European Union are beautiful ideas, but their passing political structures are the moths of a day and must not be allowed to humiliate nations or cancel their sovereignty.

European Compassion, Ethics And Mass Immigration

Europe, the “fifth continent” in esoteric philosophy, is relatively prosperous if compared to other continents. It has therefore an ethical duty regarding the poor nations of the world.

This, however, does not mean that in order to fight injustice Europe must open its doors indiscriminately to millions of refugees coming from other parts of the globe. Compassion must be practiced with Discernment. Social problems can only be healed if tackled by their causes, not their effects.

The right way for Europe to show solidarity regarding the poor peoples and nations around the world is to actively promote economic and social Equilibrium in international relations.

The political power of short-term investment money should be examined, lest globalism becomes an excuse to extinguish democracy and cancel people’s rights. It is not a bad idea to trace the capital investments flowing behind Radical Islam. Compassion should not be used as an alibi to create chaos in Europe, or the United States: the very origin and foundation of social injustice ought to be unmasked.

People have a right to survive in their own countries in the first place. The international obligation of Europe and the United States is not to open their borders: it is to create right international relations on the social, cultural, political and economic realms.

Let us see an example: the Vatican and its long-enduring role in history.

The disproportionate treasures accumulated in the Vatican are a golden symbol of social injustice practiced in previous centuries. Pope Francis seems to care for the poor, and this is good. He should then give the Vatican treasures back to the nations from which they were stolen in colonial times. The decision would demonstrate that the pope has real respect for the teachings of Jesus, which recommended voluntary simplicity. Francis of Assisi taught the same.

If Europe is still a largely Christian continent, it must live up to its higher values. The luxury of the Vatican can be eliminated. Its riches may be used so as to help promote a solidary economy around the world. The Bank of Vatican would do well in abandoning its traditional practice of criminal money laundering and ceasing its cooperation with the Mafia in Italy. Police authorities and Italian judges might help the pope and his cardinals in taking steps in that direction. The bank of the pope will do well in donating its money to projects stimulating mutualism in poor nations, instead of organized crime.

These are but a few examples of the many ways Compassion and Discernment can inspire new policies in Europe, helping eliminate the Causes of poverty and terror while unmasking the absurdity of nuclear proliferation. A long-term peace must be built that is based on unconditional justice, ethics and good will.

NOTE:

[1] “The Key to Theosophy”, Helena Blavatsky, Theosophy Co., India, p. 44; in the edition of Theosophy Co., Los Angeles, see pp. 44-45.

Donald Trump Wants a Respectful Relation Between the USA and Russia



The present power structure in the United States is unbalanced. It depends on a sort of military tension regarding Russia and other parts of the world, so that it can keep and expand its overgrown military budget.

Nuclear proliferation and arms race result from fear. The economic groups that feed on them need a public atmosphere of unsafety. Hence the search for a new cold war.

Besides bad in itself and absurd from a humanist point of view, the continuous expansion of military budgets means an uncontrolled public debt. Donald Trump has irritated the whole power structure in his country and around the Western world by firmly refusing to accept a new Cold War with Russia, or to close his eyes to the danger of Islamic terror.

Contrary to appearances, Trump’s views are mostly consistent. Those who have joined the orchestra now calling him “a new Hitler” should reject hypnotic suggestions and actually compare Trump’s books to Hitler’s “Mein Kampf”. What do they have in common?

Donald Trump is disappointing the political lobby of arms industries, and this is something which Adolf Hitler did not do. Such humanists as Hillary Clinton or Barack Obama also did not challenge the power or the money of nuclear and military conglomerates.

Trump's independence is described as unacceptable by the establishment and the main media because it challenges the blind routine of *business as usual*. His ideas force people to re-examine issues.

See here his stance against a new cold war, as presented by journalists who think that "Russia is the enemy", and cold war and nuclear escalation should be stimulated:

<http://www.bloomberg.com/news/articles/2016-07-21/trump-says-u-s-may-not-defend-nato-allies-against-russia-attack-iqvw8gki>

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Preserving Access to Universal Wisdom



The Seat of the Universal House of Justice, at the Baha'i World Centre, in Haifa, Israel.

For ages it has been difficult to have access to due information about universal wisdom, theosophy or esoteric philosophy.

In many places it is still personally dangerous to study anything different from the dogmatic and dominant religions, or to follow the ideal of universal brotherhood.

In the 21st century, violence against the liberty of thought has been growing in Europe, United States and other parts of the globe.

Religious intolerance has emerged in the form of Islamic terror. Anti-Semitism is still a problem in many countries, sometimes astutely veiled under the appearance of boycott to Israel.

The present-day persecution of the members of Baha'i Faith in Iran and other Islamic countries is but one example among many. Religious minorities and their ethnicities are not being respected in the Middle East, with the exception of Israel.

It is a valuable opportunity to live in a country and a time when one has access to free information about the wisdom that leads people to a clean life, an open mind, a pure heart, and a feeling of brotherhood to all beings, regardless of religion, philosophy or social class.

Such a privilege deserves being carefully protected, and taken advantage of.

Brotherhood Among Nations

Sowing the Seeds of World Peace



The Presidents of Liberia and Israel shake hands in Israel

In the last few thousand years, many a nation and ethnic group has been despised, persecuted, subjected to humiliation and mass-murder.

This has happened for example to Jews, to African people, to Native peoples in South, Central and North America, and to the Armenians. Each such episode of racism and intolerance is a source of shame for our mankind.

All the time in every nation there have been also those who actively defend the law of universal brotherhood and help people who suffer unfair persecution. Slavery has been defeated. Anti-Semitism lost decisive battles. The strengthening of Israel in recent decades has been significant. The growing respect for people of African origin and for native peoples across the world has still many obstacles to win, but progress has been made.

It is the duty of theosophists and citizens of good will to actively fight racism, anti-Semitism and any feelings of racial hatred.

Man, Created from Stone In Deucalion and the Andes



**Deucalion and his wife Pyrrha casting stones,
relief in the Parc del Laberint d'Horta, Barcelona, Spain.**

From time to time humanity needs to deeply renew itself, after a radical failure in Ethics, or *the art of sowing good karma*. The Encyclopaedia Britannica sums up the myth of Deucalion:

“When Zeus, the king of the gods, resolved to destroy all humanity by a flood, Deucalion constructed an ark in which, according to one version, he and his wife rode out the flood and landed on Mount Parnassus. According to a story found first in the Roman poet Ovid’s *Metamorphoses*, Book I, upon offering a sacrifice and inquiring how to renew the human race, they were ordered to cast behind them the bones of their mother.”

The story goes on:

“The couple correctly interpreted this to mean they should throw behind them the stones of the hillside (‘mother earth’), and they did so. Those stones thrown by Deucalion became men, while those thrown by Pyrrha became women. In early Greek versions Hermes told the couple directly to cast stones behind them.”

Thus the expression “to be firm as a rock” has its mythological implications. Stones may symbolize that which is stable and enduring.

In the ancient Andean myths of creation, too, men were made from stone, and sometimes people became stone statues by order of the gods. [1]

NOTE:

[1] See “Mitos, Leyendas y Cuentos de los Quechuas”, Jesús Lara, Ed. Los Amigos del Libro, La Paz, Bolivia, 1987, pp. 33-34.

The Door that Is Never Closed



It does not make sense to focus theosophical studies too much in “regular” or formal, outward discipleship, for it is not openly available.

Lay discipleship, on the other hand, is a healthy topic to study, for it refers the student to a practical Door that is never closed.

All theosophical schools of thought know, or should know, that Confidence in the Masters is an important point. Confidence, however, must never be blind. Its source includes Discernment: it comes gradually and in due time as one patiently studies for a number of years.

Confidence in the Mahatmas means a natural knowledge that they exist and work for mankind’s evolution since the beginning of human evolution. An affinity with the great souls who guide the planet implies being aware that asking for any “favours” or “help” is worse than useless. One must seek to be helpful, instead.

The 1900 Letter from a Master made it clear: small talk about personal relation with Masters, personal faith in personal teachers, and emotional worship of leaders and Mahatmas are all illusions.

The guru is to be found within.

Lay discipleship is not about personalities: its process is alive and operating now as in all time. “Regular” discipleship stopped to exist in the modern esoteric movement sometime between 1891 and 1900. Its many fake varieties are not to be stimulated.

A wealth of information on discipleship, based on classical sources, is available in our associated websites. [1]

NOTE:

[1] See for instance www.TheosophyOnline.com, www.Esoteric-Philosophy.com, www.HelenaBlavatsky.org and www.FilosofiaEsoterica.com.

Disguising the Absence of Rational Arguments: **Personal Attack as a Political Device**



Al Gore, whom the political lobby of oil producers describes as an “unacceptable person”, fights the causes of environmental pollution and won the 2007 Nobel Peace Prize.

Arthur Schopenhauer wrote in his book on Eristic that the last resource of those who have no real argument in a philosophical dispute is to attack the person of the opponent, instead of his ideas.

“Might is right”, according to those who think of themselves as powerful, and they believe they have the right to persecute people whose ideas are “politically uncomfortable”.

Helena Blavatsky, an unmarried woman in the 19th century, bluntly questioned British racial bias and imperial domination in India and elsewhere. She denounced the organized ignorance promoted by Churches and had the audacity to propose Universal Brotherhood as a law of

nature. She was conveniently described by “politically correct” people as a fraud and a dishonest woman. In this way, the strength of the theosophical movement was limited.

Giordano Bruno was killed for his ideas. Galileo Galilei was arrested and humiliated by the Vatican for his strange notions about the Earth not being the center of the Universe. Examples are legion. In every field of knowledge, innovators used to be strongly despised before the resistance to truth loses strength.

Both Freud and HPB wrote about the process of human rejection of new and more accurate views of facts involving personal opinion, or emotion.

More recently, orchestrated personal attacks to Al Gore and other social leaders and thinkers who offer new points of view express the political and economic imposition of a “consensus” similar to the “consensus” fabricated by the Vatican centuries ago.

Commercial media is used in that process nowadays. The psychological symptom of irrationality is clear in the fact that there is no actual reasoning in such attacks: it is the personal image of the contender that is attacked. Logic is not welcome when organized ignorance fights those who dare question it. Yet truth prevails in due time, and orchestrated falsehood fails.

Ecology, Moderation and Peace



The arrival of “progress” in the Amazon region

It is said that every last quarter of a century the immortal sages who guide mankind liberate to our civilization some form of higher and inspiring influence.

From 1975 through the year 2000, the principles of moderation and self-restraint were taught to us all through the ecology movement and the movement for sustainable development.

Now the questions are: did we move away from economical greed and environmental destruction since the period of 1975-2000?

Did we adopt healthier economic and social habits?

Are the foundations of our civilization wiser and more stable now? And what is it that each of us is doing about that?

Henry Vaughan: **I Saw Eternity the Other Night**



I saw Eternity the other night,
Like a great ring of pure and endless light,
All calm, as it was bright;
And round beneath it, Time in hours, days, years,
Driv'n by the spheres
Like a vast shadow mov'd; in which the world
And all her train were hurl'd.

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The above verses open the poem “The World”, by Henry Vaughan. The rest of the poem falls into passing events.

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The Associated Blogs and Websites

These are some of our websites and online libraries: www.TheosophyOnline.com, www.Esoteric-Philosophy.com, www.HelenaBlavatsky.org, www.HelenaBlavatsky.net, www.Vislumbres.com, www.TheAquarianTheosophist.com and www.FilosofiaEsoterica.com. On Facebook, see and like the pages **The Aquarian Theosophist**, **E-Theosophy**, **Helena Blavatsky**, and **United Lodge of Theosophists**, among others.

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Augusto dos Anjos: A Philosopher's Agony



The Sahara Desert

I read the Ptah-Hotep, I read the obsolete
Rig-Veda. Yet nothing gives me rest...
The Unconscious haunts me and I swirl possessed,
Restless harmattan [1] in aeolian rage!

I'm witness here to an insect's death!...
Alas! Now all phenomena of earth
From pole to pole seem to make real
Anaximander of Miletus' ideal!

Atop the heterogeneous hieratic areopagus
Of Ideas I wander, a lost magus,
From Haeckel's soul to souls of Cenobites!..

The thick veiling of secret worlds I tear;
And just like Goethe, I catch the sight
Of universal substance ruling there!

NOTE:

[1] Harmattan: a dry wind from the Sahara desert.

[Translated into English by Odile Cisneros: <http://sibila.com.br/english/two-poems-2/2260.>]

Brazilian poet Augusto dos Anjos lived between 1884 and 1914. He had a hard, difficult and brief incarnation, and left a number of extraordinary poems, unfortunately pessimistic. (CCA)

The Secret Side of Daily Life: Interrupting the Culture of Interruption



The word *interruption* refers to a *break in continuity*. What can we say then of those situations where *interruption is continuous*?

A thoughtless mind results from *permanent interruption*. In the first half of 21st century, one central characteristic of the culture dominated by electronic devices is its ceaseless, “automatic” interference with the mind and actions of every individual.

Whenever thought and emotion are subject to a constant change of substance and direction, they remain dependent on meaningless superficiality and obey to the lower instinctive mind.

Propaganda strategies and the mass media controlled by commercial interests try to keep the citizen limited to his role as a consumer. They “guide” him by stimulating various kinds of blind automatic impulses in his emotional mind. From this point of view, a constant interruption is most important. It grants the citizen’s mind is weak, fragmented, has no clear direction and thus it is an easy prey to electronic hypnotism.

Theosophy, on the other hand, invites us to abandon anxiety and hear the voice of inner conscience. A theosophist leaves aside the superficial habits associated with haste and the illusion that “time is scarce”.

The citizen of good-will must be the director of his own life. He is invited to interrupt the culture of constant interruption. He learns to create his own rhythms so as to listen to himself and directly cooperate with the long-term project of his spiritual soul.

A self-responsible citizen has the right and the duty of forming his own thoughts; of hearing his feelings, and calmly evaluating his actions and the actions of others. It is up to him to preserve the time necessary to take practical lessons from everything he sees and observes.

Sir Henry Wotton The Character of a Happy Life



Sir Henry Wotton, an English author, diplomat and politician who sat in the House of Commons in 1614 and 1625

How happy is he born or taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill;

Whose passions not his masters are;
Whose soul is still prepar'd for death,
Untied unto the world by care
Of public fame or private breath;

Who envies none that chance doth raise,
Nor vice; who never understood
How deepest wounds are given by praise;
Nor rules of state, but rules of good;

Who hath his life from rumours freed;
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make accusers great;

Who God doth late and early pray,
More of His grace than gifts to lend;
And entertains the harmless day
With a well-chosen book or friend;

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

(Sir Henry Wotton, 1568-1639)

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The poem “The Character of a Happy Life” is reproduced from “A Book of English Poetry”, collected by G. B. Harrison, Penguin Books, 416 pp., 1974, see pp. 76-77.

The Courage to Be Independent Common Sense in Erasing the Sources of Fear



From the point of view of the various levels of consciousness, voluntary and involuntary, the difference between fear and affinity is subtle: sometimes, it is easily erased by facts.

Fear can create, or result from, various forms of subconscious affinity. An intense, instinctive rejection of anything may attract precisely that which one is afraid of.

On the other hand, courage and detachment reduce or dissolve the magnetic relation with whatever is undesirable.

Right thought looks to that which is good, and strengthens one's karmic relation and affinity with healthy possibilities.

Self-knowledge and self-control pave the way for the mind to concentrate on valuable objects, and this is the road for unconditional peace.

The Silent, Selfless Action



“Simeon his son said: ‘All my days I have grown up among the Sages, and I have found for the body nothing better than silence; not learning but doing is the main thing; and whoever talks overly much, brings on sin’.” [1]

NOTE:

[1] “Ethics from Sinai”, by Irving M. Bunim: Philipp Feldheim, Inc., New York, three volumes, 1964, see volume I, p. 103.

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The Law of Conservation of Energy

One should not expect too much from others. It is better to stimulate the best in them, making no demands - except sincerity.

The pilgrim must expect right action from himself and leave people room to manage their lives as they find adequate. It is good to think the best of the people we know. They are free to have their cycles of increasing awareness and effort, and relatively decreasing cycles, too.

Being independent implies a degree of humbleness and of voluntary simplicity. The pilgrim must respect people’s choices, voluntary or involuntary as they may be, and preserve his own ability to develop his task unimpeded.

The issue is not how many golden opportunities other people are wasting right now along the path to altruistic wisdom. The task ahead is to reduce one’s own waste of time and efforts.

The mystery of efficiency in the use of vital energies is not easy to solve, and tackling it demands a complete, undivided attention.

Thoughts Along the Road

Observing the Sacredness of Daily Life



- * **B**y peacefully silencing and tuning in to one's soul, unlimited peace can be found.
- * The firmness of a stone and the absolute flexibility of open air are both necessary in the character of one who studies classical theosophy. The transmuting properties of fire are equally decisive; as well as the healing quality of water. The fifth element, ether or astral light, combines the other four factors in the alchemy of individual consciousness.
- * There is a time to understand a telescope, and a time to use the telescope so as to study aspects of the sky. Reducing to nothing his lower self, or his lower-self activity, is a necessary condition for the pilgrim to thoroughly focus the telescope of his energies in the perception of eternal reality.
- * Hard self-responsible work leads to happiness. Indulgence and lack of vigilance produce danger, both in individual and collective life. In societies governed by the worship of short-term personal comfort, an ethical blindness emerges whose result is disastrous.
- * In the cycles of life, effort and rest complete each other. An altruistic existence includes the need for calm. Similar to the process of reincarnation, every aspect of life combines Yin and Yang, contraction and expansion, systole and diastole, action - and repose. To each effort corresponds a pause. If our action is correct, then we have a right to tranquillity according to the Law of Karma.
- * Peace is never the result of being afraid of tackling difficult issues. Fear is no solid foundation for harmony. Courage and frankness, which are associated with generosity, produce balance in every situation. He who is able to leave aside short term advantages and live with detachment can afford being sincere.
- * Lack of mental concentration is one of the main sources of waste of energy. Life teaches us to make a decision on our goal and persevere. The object of our efforts will constantly renew itself and get readjusted as we learn better. However, if it is elevated enough, it will endure.

Along the 24h cycle, the Sun is constantly changing its geometrical position with regard to any point of the Earth - but it is always there, giving light and life and a safe trajectory to our planet.

- * One does not buy discernment in the shopping mall. It is easier to read and repeat the wording of whatever we have studied than to properly use theosophical principles and concepts in daily life.
- * One has to make an unspecified number of attempts before developing any significant amount of wisdom in judgment. However, by the method of trial and error one learns much better than by just memorizing and regurgitating.
- * Detachment means a sense of independence regarding circumstances. An experienced soul does not measure itself by superficial events.
- * From a knowledge of the fact that important things in life transcend short term scenarios, moderation results. Then an ability to wait for the right timing emerges, and an unconditional peace protects us from anxiety and other forms of blindness.
- * Independence allows us to have discernment and see the right course to follow.
- * An inner sense of duty guides every true student of esoteric philosophy and makes him question in more than one aspect the socially organized selfishness around him. In response to his challenge, life and karma will kindly send him waves of probations. A number of events will test the firmness of his resolution to do his best. Difficult situations will alternate with moments of blessed quietness. He will gradually realize that the dangers are short-lived and pass, while the blessings - seemingly brief in chronological time - contain in themselves the essence of eternity.
- * Having a daily self-discipline means creating and strengthening correct habits. Self-discipline invites us to renounce spectacular ideas and follow the balanced ones.
- * Unimpressive actions are often the most correct. Unseen forms of kindness use to be the best. Anonymous heroes are among the greatest: one needs to forget the lower self, up to certain extent, in order to remember the spiritual soul. The formation of new or better habits in the various realms of life requires a regular effort which appears to be unattractive. The results of such effort are multidimensional. It creates moral strength, self-restraint and moderation.
- * The eternal life and its patterns of vibration are present everywhere, at every instant.
- * When the pilgrim feels that time is not enough for him to do all things he wants to, he must reexamine his recent decisions regarding goals and planning. There is no use in wishing to do things that are not feasible, while abandoning realistic projects which point to the right direction. Living a contemplative life needs common sense: universal wisdom can be experienced down on earth. If someone has less time available than he desires, he can decide he will observe and reduce his waste of time and energy.
- * *Modus et ordo*, or “method and order”, said King Edward’s motto; “Order and progress”, is the sentence inscribed in the Brazilian flag: and the two ideas are helpful in the realm of individual life as well. The existence of a method implies that there must be a valuable goal. Unworthy objectives can scarcely inspire effective or planned action. Method produces order, and these two factors combined pave the way to progress towards the goal. The question then, for a country, a local community, for our global civilization and every individual in it, is

whether there is a noble, lasting goal; if a morally healthy method exists; and order and consistence in the efforts to make progress.

* If one's objectives are universal enough to be valid for the next 3,000 years, they are valid in the short term, too. Self-knowledge, wisdom and the ability to help others obtain happiness are examples of correct goals. Acting in harmony with his own essential nature is the dharma and sacred duty of everyone. Such sort of action, however, is multidimensional and can never flow in great harmony with external expectations.

* He who is sincere with himself will disappoint others, and disappoint himself, a thousand times on the personality level. It is only in the deeper realms of life that his consistence with himself will be seen as inseparable from loyalty towards the others. One cannot be loyal to oneself without being loyal to everyone. And this can be extremely uncomfortable. Honesty and loyalty create a number of difficult situations, wherever falsehood is considered normal or hypocrisy is established as a golden rule of human relations.

The Secret of the ULT

One of the main contributions of the United Lodge of Theosophists to the esoteric movement is the transference of the focus from the organizations to the ideal itself, and from the *political leaders* of the movement to its *classical teachings*.

According to the Lodge, each student must make self-devised efforts instead of blindly joining a *theosophical herd*. The purpose of studying and promulgating the original teachings is to live them in daily life, within one's possibilities and even if imperfectly. Visible levels of progress will come in due time, provided that one listens and tries to follow the advice coming through the quiet, small voice of his own conscience.

New Texts in the Associated Websites

This is the monthly report of our associated websites. The following items were published between 23 June and 22 July:

(The more recent titles above)

1. **The Draft of a Prayer** - *Carlos Cardoso Aveline*
2. **A Society for Speaking the Truth** - *Unknown Author*
3. **No More Hiroshimas and Nagasakis** - *Carlos Cardoso Aveline*
4. **Israel as a Utopia** - *Carlos Cardoso Aveline*
5. **Blind Belief Regarding Teachers** - *Carlos Cardoso Aveline*
6. **The Limits of Responsibility** - *John Garrigues*
7. **Television as a Hypnotizer** - *Al Gore*
8. **The Aquarian Theosophist, June 2016**

[At this point, there are 717 texts by C. C. Aveline in our websites. One of them is in French language, 20 in Italian, 22 in Spanish, 248 in English and 426 in Portuguese.]

